

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

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THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

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CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

More than five hundred English agricultural immigrants have lately landed in this country, and two hundred and fifty more are on the way.

According to a report which appeared in the New York World of an interview with George Jacob Holyoake, he does not think Coöperation will succeed as well in the United States as in England, because we "have other ways of making money, and are not content with the slow, plodding way which Coöperation offers."

The Glasgow Herald of Sept. 20 says: "During the past fortnight one of the largest firms of agents in Lancashire has taken more orders for American cotton cloth for India than they have in the same period received in connection with all the English firms which they commercially represent. This illustrates foreign competition in a more serious light than many persons have hitherto viewed it."

The long strike of the spinners at Fall River, Mass., is substantially ended. The spinners a few days ago appointed delegates to wait upon the manufacturers and solicit employment. The latter could not give the spinners work as a body without turning off the "knobsticks," which they were unwilling to do, but offered them chances to fill vacancies. We hope some one will tell us what this strike has cost, including the loss to both the spinners and the manufacturers.

Hon. T. J. Durant of Washington has written a pamphlet on colonization, in which he says: "Colonies, if attempted, must be organized in such a manner as to afford the laborers rational variety of occupation, instead of monotonous toil; fellowship and society, instead of isolation, full and comfortable subsistence instead of scanty support. The natural wages of labor, that is to say the product itself, the ownership of the instruments of production by the producer, and a mechanism of exchanges managed without the existing feature of absolute ownership of the product by a class of intermediaries between the producer and the consumer."

The venerable Josiah Quincy of Quincy, Mass., writes to The Worker: "Lord Brougham said fifty years ago, 'Coöperation will do by and by for the worst, but it must begin with picked men.' New Harmony, Orbiston, Queenswood, etc., failed, not because their theories were not excellent, but because the men who composed them were ignorant and selfish. In my opinion the emancipation of the working classes must come from the working classes themselves, through Coöperation. This they must be taught by degrees. The coöperative store is the first lesson, easy to be understood, and requiring no labor or sacrifice. When the advantages of coöperative distribution are understood productive Coöperation will follow. Philanthropic enthusiasts hope to realize in a moment what must be the work of years."

That trade and manufacturing are very active at the present time will be denied only by a few croakers. The following paragraph from the commercial report of the New York Herald, descriptive of trade in the great metropolis, would need little modification, we judge, if given a general application to the whole country:

"Business continues active throughout almost every department of trade, and not in many years has there been so full and so general a movement of merchandise. There seems to be no abatement of that confidence which is the basis of the activity in all branches of business, and although prices have greatly advanced there is just as much apparent disposition to purchase now as there was when the season first opened and prices were very much lower. Dry goods, hardware, boots and shoes, drugs, chemicals, groceries, breadstuffs, etc., move with the same freedom, and the markets are just about as buoyant and firm as ever, and the avenues of distribution are crowded with every description of merchandise going in every direction."

COMMUNISM CONSERVES GOVERNMENT.

Government is looked upon by not a few as having its origin in violence, political caprice or accident, if not in fraud; and as being little else than an engine of oppression, whereby the strong and selfish dominate for their own ends those who are weak or submissive. But is not this a superficial view? Does not the record of human experience, as well as that of inspiration, say that "the powers that be are ordained of God;" or that government is a necessity of human nature? Is proof needed that in order to have and maintain society there needs to be some representative of the corporate body; a ruling power to bring to bear the aggregate strength of the moral and social consciousness of such body to

compass great and all-embracing benefits? Are those who find themselves at any time charged with the seeming duty of government any more responsible for being so charged than are those whom they are charged with governing? Usurpers there may be, but does that prove government to be usurpation? Ignorance, selfishness and vice have marked the characters and career of too many rulers; but in spite of such rulers the work of government has gone on through the ages, promoting liberty and progress rather than impairing them; even the catastrophes of revolution and apparent anarchy have raised peoples to consciously higher political and social life, and the province of government has been defined and continually made conducive to human welfare and progress. The use has been general; the misuse, transitory and exceptional.

In any form of society which the world has yet seen or may soon hope for there have been and there will be persons who, lagging behind their fellows and lacking an average amount of regard for the rights of others, will commit acts of violence or fraud which if not restrained would render life and property insecure and imperil the very existence of society itself. Repression of some sort must be brought to bear upon these outward acts, commonly called crimes, and the causes which produce or aggravate the criminal tendency must be guarded against. And experience shows that where individuals avenge personal wrongs and punish offenders this serves to kindle and inflame personal feuds, and leads to anarchy; so that as society advances, dealing with offenders becomes more and more the business of the whole community, and the humane and wise administration of criminal law becomes one of the principal functions of government. And the demand that government, representing the corporate whole, shall perform this work becomes more imperative as the members of society become more cultured and fraternal, for it is seen that such corporate action is more likely to be benign and at the same time effectual.

All true, one may say, in existing society, but do you expect to have crime and criminal law in Communism, and to need government to administer that law? No, and yes. No; at least not in the sense that there will be still among those who become unselfish enough to be Communists such offenses as felonious homicide, robbery, arson, etc.; though certainly were such violence and outrage possible, and were there no stronger arm in the state or nation to claim and assume criminal jurisdiction, as is the case now, Communists would perforce do so for self-protection, and would use governmental power against these and similar infractions of right, liberty and order. And, yes; for though Communism in itself is a state where crime and the criminal tendency in the above gross sense are wanting as factors in the social problem, yet it can hardly be supposable that for some generations to come there will not be those who, from various causes, will walk disorderly, and, failing to conform their lives to principles vital to Communism, must of necessity be expelled, which involves the exercise of governmental authority analogous to the power of banishment from a state for political offenses. And in a mixed community of persons of all ages and of varied capacities, it may be expected that there will be some more or less unsound, mentally or morally, or both; some who, from congenital defects of mental or moral constitution, are somewhat unsafe and must be restrained of liberty to an extent not required in ordinary cases: to deal with these will require government; even though, at last, its chief instrumentality be "mutual criticism," it is still government; and potent and effectual in securing the ends of good government, viz., order, security, internal peace. No matter what the form or the instrumentalities which may be employed, the fundamental idea of government being organization for the common good, it would seem that the more complex and intimate the relations of the members of society, the more numerous the points where individual interests unite and blend in a common interest, the greater the need of such organization. For many purposes civilization needs government more than savagism, and if Com-

munism is a higher form of civilization than competition its need of government will also be greater.

Again, according to the political school which holds what is nowadays called the paternal theory of government, one of its principal functions is to take care of the poor, to provide the laborer with labor; in short, to constitute itself a great board of internal improvements and of charities. And it certainly is true that Communism as a form of society proposes to do all this; this is involved in its very constitution. It will take care of all its members who from age, infancy, or any infirmity are rendered unable to take care of themselves. It will use the combined capital and labor for the common benefit, no matter how held or by whom furnished. And in doing all this, Communism must have government whose strength, firmness and paternal care is proportionate to the objects to be attained and to the guarantees it would furnish. It must conserve government or deny itself.

Another function of government is to secure personal liberty to the individual. However close and unitary may be the combination in respect to property or even social relations which men may form for great general purposes on the one hand, the value of such combination, on the other hand, will to a large extent be determined by what it brings to the individual.

In an important sense, and in no scant measure, men and women need for growth a free field for undisturbed work and life, devoted to the attainment of personal culture and character. To be truly virtuous we must be free; and we cannot be free without the strong safeguards which the united power of the community can furnish, to protect against possible occasional license on the part of the few who from some remnant of selfishness might be disposed to impair such freedom. And experience thus far shows that security for this personal liberty is not seldom needed against conscientious and well-intentioned persons as well as against the violent and unreflecting; it has not been found that the former always respect the "divinity of the will," and give it the scope its divine author intended, free from the dictates of caprice, passion or fanaticism. So there should be recognized corporate power which may find expression whenever needful, in guarding personal liberty, and securing respect for it, guaranteeing freedom and independence within certain limits for the working of conscience and the play of attraction in culture and social life. Those limits will be fixed by principles of constitutional law, for it must always be assumed in any form of society that liberty can only be enjoyed upon the condition that principles or laws vital to its existence be not violated. And as Communism contemplates a higher order of culture and more vital society, so much the more need will it find for government—wise, just government—to preserve its own existence and at the same time to secure personal liberty in that higher, spiritual and æsthetic sense which is most favorable to culture, and so an expression of the value of such society.

Let it be understood that the writer refers in the above to the substance and not the form. While Communism requires and must conserve government, its means of correcting excesses or wrongs on the one hand, and securing good order and stimulating virtue on the other, its governmental agencies, in short, may be very different in character from those now generally employed. Its genius will dispose it to seek and enable it to find new and improved ways of governing. We may hope it will be eclectic and will hold fast to that which is good in all forms of government. We may hope its government will be "one which, recognizing the supremacy of the will as a divine endowment, will look favorably on individuality and the revolt at control that is in human nature, and will set itself to guide the actions of men, not by suppressing their individual wills, but by insuring their right direction through right spiritual influences and good circumstances."

J. W. T.

The following singular account of the intelligence of a horse is taken from *Nature*, and that journal vouches for the truth of the narrative. A lady, the wife of a farmer living near Toronto, Ontario, was strolling about the farm, and while passing over a plank bridge which crossed a deep and rapid stream missed her footing and fell into the water. The danger was imminent, for the lady was encumbered with her clothing; she could not swim, and no human assistance was within call. But in the field through which the river flowed her favorite horse was grazing. The horse had always been treated with great kindness, and had shown in his brute fashion his regard for his kind mistress; but it was scarcely to be expected he would be able to comprehend her present danger. A gleam of almost human intelligence providentially crossed his mind at this critical juncture, and

with lightning speed he bounded to the river, and catching the lady's floating robes in his teeth, held her above the water until she could be brought to land, thus saving her life in a manner which must be regarded as a remarkable interposition of Providence.

LIVING FOR OTHERS.

A brisk walk to the suburbs of B— brought us to a plain, but neat-looking cottage, where a single blow of the heavy knocker summons the busy housekeeper to leave her work and attend our call. A more comely woman confronts us than we expected to see in the person known by the towns-folk as "Aunt Charity." Her genial smile and extended hand are assurances that we are welcome. Although on the shady side of forty "Aunt Charity" looks much younger. She has pleasing features, and her eyes tell us that an honest, truth-loving spirit is tabernacled within. We had heard of her untiring industry in visiting the poor, attending the sick, and doing missionary service wherever occasion offered. Although we are utter strangers to her, there is something about her that makes us feel as if we had always known her; she seems like a mother, sister, friend, and one in whom it is safe to confide.

Without ceremony "Aunt Charity" leads us through her sitting-room and dining-room into her kitchen, where she was employed when our rap at the door called her away. Here we are invited to sit. Presently we take up a book, one which "Aunt Charity" had evidently been reading before we entered, and to our surprise find it a work on "Medical Science and Practice." Remembering that we had heard that she found time to improve her mind amid her other duties, we ask, "'Aunt Charity,' are you studying medicine?" Blushing like a bashful child, she confesses apologetically, "I have never lost interest in studies since my school-girl days; and upon consulting Dr. Ransom, who is aware of my desire for medical knowledge, he had the kindness to lend me a few books which will be of great service to me in taking care of the sick." But I need not repeat our conversation. Suffice it to say, that she imparted to us many facts in her life-history, and that upon our departure she would listen to no apology for encroachment upon her time. "Time is not lost in school if we are attentive to our studies," she remarked, adding, "And are not we more truly in school now than when we were children?"

On our return to the village we called on several families, and learned incidentally that "Aunt Charity" is one of a thousand. Her neighbors say to us, "What we should do without her the Lord only knows. She settles more quarrels, cures more sick, feeds more poor, and saves more souls from going to the poor-house (the Yankee hell), if not to a worse place, than all three of the learned professions in town." (Probably a slight exaggeration). "Besides," they added, "'Aunt Charity,' is not a member of the churches of the village, and yet all of them claim her, for she is charitable to all."

But this missionary of the home circuit is not exempt from trials in her own household, as a "poor stick" of a husband claims her for his wife. Of her trials, however, in this regard, she utters not a word of complaint. She says she has learned a secret; that of getting good out of trials. She reads in a very ancient book of a man who had what he called a "thorn in the flesh," that was made the occasion of great good to him, so that he rejoiced in his affliction. "Aunt Charity" consults the same medical adviser and with the same result. Our village informant goes on to relate that "Aunt Charity" is looked upon by all who know her as a sort of moral miracle; so unselfish, so hospitable, so forgiving. Every one says that her misfortune in having such a husband has resulted in the public good.

The hidden mystery of "Aunt Charity's" great usefulness to society is revealed in the following narrative of her early life:

Charity Gordon—that was her maiden name—on leaving school stood high in the esteem of both tutors and scholars. On parting with her favorite teacher, the latter said to her, "Now, Miss Gordon, I am anxious lest, with your confiding disposition and comeliness of person, you may be led into an alliance with some would-be gentleman wholly unworthy of you—so beware of flattery."

Not many months after Charity graduated she received and accepted an offer of marriage from a Mr. L., a speculator in stocks, and of reputed wealth. She first met the gentleman at a friend's house. They "fell in love." Mr. L. was called the handsomest man in town, and possessed a kind of dash, combined with suavity, calculated to set off his personal charms. So the beautiful Miss Gordon was easily fascinated by this fair show

in the flesh, and failed to detect in the character of her lover the absence of those moral qualities that go to make up a truly noble man.

Some years elapsed before Charity obtained the consent of her own heart to acknowledge that her husband was an unreliable man. He failed to keep his promises, and, what was still more painful to her sensitive nature, he was untruthful. His reputed wealth gradually vanished; how, she could not tell. But riches she could give up cheerfully and accept the sharpest kind of poverty, if truthfulness and honor remained. She pondered over the situation much and often, but who can fathom a character not founded on probity?

She received letters of commiseration from unknown friends. "You are not the first victim of misplaced confidence," they told her. She was mortified and disturbed in her mind. Darker and darker grew her marital horizon. Only six years of married life had passed, but to her it seemed an age, so fraught with conflicting emotions had it been. "I can live so no longer. I must and will look the truth in the face!" she exclaimed to herself. "What!" something whispered in her ear, "dare you run the risk of opening your heart and mind to that all-searching, discriminating spirit you call the Truth, while aware that it has the power to send you into exile, your husband to the penitentiary, and your child to the poor-house?" "Yes, a thousand times yes," promptly responded a spirit within her, which seemed to be another self suddenly aroused.

To love and follow the truth unflinchingly when it comes home to us and says, "Thou art the man," requires that degree of moral courage that can pluck out a right eye or cut off a right hand. Having thus risen above herself and above the atmosphere of falsities, where she could see the truth, Charity felt as if a flood of light had burst upon her mind. Mr. L., the man whom she had promised to love and obey, stood before her an unprincipled pleasure-seeker. That was his real character. Then came the thought, "Am I any better?" Her conscience smote her. She felt no accusation in her heart against her husband. He had made no professions of religion or morality. His good looks and fine address stood him instead. She had had a very different training. Although an orphan, she had been brought up by a worthy relative, who spared no pains in giving her all the advantages that offered in the best of schools. Indeed, while a student in the Female Seminary at T—, Miss Gordon had what is called a religious conversion: in connection with which she had a remarkable dream. The evening previous to her dream she with other girls of her age had, in a playful way, discussed matrimonial topics, which may account for it. The dream was this: a singular-looking person, but genial and lovable, offered to tell her fortune, stipulating that she be blindfolded. Charity consented. After a few moments of silence the bandage was removed from her eyes, and she was requested to look on the wall, for her future was written there in letters of gold—"Thy Maker is thine husband!" Greatly amazed at this singular revelation, she awoke. After leaving school, both the dream and her religious experience were forgotten in the whirl of excitement produced by her *début* in society.

While reflecting on the spirit which afterward controlled her, she was reminded of her dream, and the early consecration of herself to God. "Can it be!" she exclaimed, that my Creator after all is my friend, my lover and husband?" From that hour her heart softened and turned toward her heavenly Father with all its strength. The pleasures of the world no longer seduced her. Light, glorious, effulgent, burst in upon her soul, filling it with joy and gladness. She could no longer live to herself. "My Maker is my husband," she mentally repeated many times a day, "and he will educate me for his service in his own good time."

Making the discovery after a long time that some strange thing had happened to his wife, Mr. L. asked her one day what it was? Charity had been anxiously waiting for an occasion to relate to him the particulars of her change of heart. She kept back nothing. She not only made a clean breast of her own faults, but told him of his, before and since marriage, with as much accuracy as though every act of his life had been taken down by a stenographer. To him it was like the judgment day. He turned pale and trembled perceptibly. After recovering his equanimity somewhat, he attempted some defense, but his words were powerless. The result was, that from that hour Mr. L. was put upon his good behavior. "My missionary work," she said to a friend, "is in my own family." Her first good thought was to make home more attractive to Mr. L. than dram-shops and bar-rooms. In this she succeeded. Mr. L. was weaned from his cups—intemperance having been

one of his worst vices before marriage. Educated in the city of New York, he was early attracted to its financial center, Wall-st., and was drawn into stock-gambling, which has ruined untold firms as well as families. Stock-gambling demoralizes, vitiates the appetite for honorable industry, and unfits a man for the faithful discharge of his family duties.

A small but valuable farm in the town of B— was willed to Mrs. L. and her children by a loving aunt, where the family moved some years previous to our call upon them. The name "Aunt Charity" was bestowed upon her by the young and the poor, as an expression of their affection for her. Indeed, to many she had proved a ministering angel in their hour of need. She had the rare faculty of rendering aid to people in a manner to make the recipients feel that their own improvement was in no sense due to her agency or goodness, but to the discovery of latent goodness in themselves, planted there by their Creator. Her wonderful success as a missionary among the poor and unfortunate was manifestly due to her utter unselfishness. She taught by word and example that the way to be contented and happy in this world is to forget self and try to make others happy. G. C.

A SKETCH OF N. C. MEEKER.

[New York Tribune.]

Mr. Meeker was born in Euclid, or what is now known as East Cleveland, near Cleveland, Ohio, about 1811. He early manifested a love of literary work, and there is a story that being, when very young, become possessed of a silver quarter of a dollar, a rare acquisition for him, after much anxious doubt he invested it in a spelling-book. When seventeen years of age he made a pedestrian journey to New Orleans, where he obtained a situation on one of the newspapers of that city, probably *The Picayune*. About this time he wrote a good many tales and poems. After a year of hard and unremunerative work in New Orleans, he returned home. Two or three years after he came to New York, where he became a contributor to several newspapers. His emoluments were small, and his life was not an easy one. For awhile he was connected with *The New York Mirror* of Messrs. Morris and Willis. Leaving New York he went to Pennsylvania, where for several years he taught school in the mountain districts. He then followed the same avocation in Ohio, where he was married at the age of thirty years. Becoming interested in the Community system, he joined the Trumbull Phalanx, a branch of the North American Phalanx. This was situated at Braceville, Trumbull County, Ohio. As a literary man, he was naturally made librarian of the Community. It was while he was thus living that he became acquainted with Mr. Horace Greeley's writings on social questions, of which, as well as of the writer, he was a warm admirer. The Phalanx soon collapsed, and Mr. Meeker returned to East Cleveland. He went into trade there, and for some time prospered. He removed afterward to Hiram, Portage County, Ohio, a Campbellite settlement. The panic of 1856 ruined him, and he removed to Southern Illinois, where he took a farm at Don Gola, engaging mainly in the cultivation of fruit for the Chicago market. From this place he wrote a number of quaint, descriptive letters to *The Tribune*, partly upon the political events of the period.

The letters of Mr. Meeker gave great satisfaction to Mr. Greeley, who, determining to hold on to him as a correspondent, sent him to Fort Donelson specially and to other points. He kept at his correspondence until the close of the war, when *The Tribune* called him to New York to take charge of its agricultural department. This was in 1867. Two or three years after he was detailed to examine the condition of affairs in Utah, but being unable to reach that Territory, on account of heavy snows he went round the eastern base of the Rocky Mountains, visiting the Pike's Peak region. From this point he wrote enthusiastic letters describing the resources of the country. He determined to start a colony there, and Mr. Greeley, to whom he had communicated his intentions, sent for him to come to New York and arrange the details. When the colony was established Mr. Meeker was its first president, and it was called "Greeley," in honor of the Editor of *The Tribune*. It was formed in 1870, and so well did it prosper that in 1874 the valuation of town property was \$850,000; of farming lands \$1,500,000. Mr. Meeker established there *The Greeley Tribune*.

Mr. Meeker, two years ago, received the appointment as agent with the Ute Indians. The tribe occupied one of the best agricultural regions of the country, and one also abounding in mineral wealth. The latter occasioned the intrusion of whites upon the reservation, and

this fact rendered the Indians refractory. They were determined not to cultivate the soil, and Mr. Meeker was equally determined that it should be cultivated. The first plowman who turned the sod was shot by Chief Douglas's son. Mr. Meeker persisted in his resolution, and those who knew him can well understand how his firmness precipitated his fate. He secured the services of a rival chief of the Utes, with his band, and for a time the mutiny was quelled. But he felt that at any time there might be an outbreak. He had telegraphed to Washington for troops, and hence the massacre. Part of Mr. Meeker's family live in Greeley, but with him were his wife and his youngest daughter, a girl of twenty-two years of age, who had been engaged in teaching the Indian children. The report is that they have shared his fate. *

Mr. Meeker was the very efficient commissioner from Colorado to the Centennial Exhibition. Some of his articles were collected in a volume and published in this city under the title of "Life in the West." After a life of unceasing labor, he has now met with a tragic fate which will carry grief to the hearts of many of his many friends in all parts of the country. He was a man of dauntless energies, of unflinching purpose, of keen perceptions, and eminently persistent in whatever recommended itself to his judgment or to his conscience.

* Later accounts report that the lives of Mrs. Meeker and daughter were spared.

REVIEW NOTES.

THE MODERN BETHESDA; OR THE GIFT OF HEALING RESTORED. Being some Account of the Life and Labors of Dr. J. R. Newton, Healer, with Observations on the Nature and Source of the Healing Power and the Conditions of its Exercise, Notes of Valuable Auxiliary Remedies, Health Maxims, etc. Edited by A. E. Newton. 400 pp. Price, \$2.00. New York: Newton Publishing Company.

Dr. Newton has long been known to the public for his claims as a mediumistic healer of the sick; and we have in the volume before us a great array of testimonials from different classes of people, including all the professions, bearing witness to his remarkable healing power. Many of these testimonials are of such a character and from such persons as to preclude the supposition that they were obtained by any unfair means. We have never met Dr. Newton nor, so far as we know, any one of the thousands he may have healed; but we see no good reason for questioning his claim to the possession of remarkable healing powers. For our part, we find it easy to believe that some persons are endowed with elements of physical health that may be communicated to others, and that still others are mediums of life-giving and health-restoring agencies of a more refined and spiritual character: we cannot, therefore, condemn, as many would do, the marvels recorded in Dr. Newton's book simply because they are marvels.

The Introduction to the work before us (which was written, we suppose, by the editor, A. E. Newton, one of the most candid and clear writers of the Spiritualistic school), is interesting and instructive. It contains a strong argument against the dogma, popular among many religious people, that the age of miracles is past, and follows it up with facts showing "that the marvelous healing powers, as well as other 'gifts of the spirit,' displayed in the primitive Christian age, have never been wholly lost to, or withdrawn from, the world, but have continued to be enjoyed wherever the requisite human conditions for their exercise have existed." The argument we copy:

"That the power to cure disease through the laying on of hands, or the spoken word, or by other means aside from *materia medica* administered by the professional physician, once existed among men, is devoutly believed at least by all who credit the New Testament histories. Jesus of Nazareth is by the Christian world unquestioningly accredited with the possession of that power in an unlimited measure, and with its exercise during his earthly ministry, in hundreds and thousands of cases, to the relief of the sick and suffering of that time. And he is further believed to have conferred the same power upon others, his immediate disciples, who continued to exercise it after his departure, and to some extent transmitted it to their converts and successors. Indeed, Jesus himself is recorded as having declared that they who believed in him (without exception or limitation as to time) should be attended, among other 'signs,' by this healing power, and do even greater works than he himself had wrought. (Mark xvi. 18, and John xiv. 12.)

"It is further conceded by most Christian authorities that the exercise of this healing power or 'gift' continued in the church, to some extent, from one to three centuries after the crucifixion of its founder. Large and important branches of Christendom, indeed, as the Syrian, Greek and Roman churches, have maintained that this power has never been lost, but has been exer-

cised, occasionally at least, in their respective communions, by 'saints' and favored ones, even down to the present day. Some testimonies on this point will be hereinafter cited.

"The Protestant section, however, in general, has distinguished itself by taking the ground that this 'gift' ceased to be conferred on believers after the third century, if not earlier; and that its restoration is never to be expected. Some noted divines, in fact, have gone so far as to hold that no 'miracles,' of any kind, were performed after the days of the Apostles, and but few by them—all testimony to the contrary being set down to the credit of 'superstition, credulity and ignorance.' They have thus greatly strengthened the hands of those materialists and skeptics who reject totally the New Testament histories on the same grounds; for it is difficult for rational men to see why the later testimonies should be wholly discredited, and the more remote unquestioningly received.

"And to justify this flat contradiction of the promises of Jesus, Protestant divines have invented the plausible theory, that these 'miracles,' so called, were intended only for the establishment of Christianity in the world, and when that was accomplished the power to perform them was withdrawn.

"That this is a mere after-thought, brought forward by degenerate professors of Christianity, to avoid the confession that they lack both the 'faith' and the 'signs' spoken of by Jesus, would seem evident to every unprejudiced reader of his words. For he gave no hint that his promise was for a limited period only, but, on the contrary, is reported as saying, 'Lo, I am with you'—not for three centuries, but—'always, even unto the end of the world.' (Matt. xxviii. 20.)

"To assume, as the theory in question does, that Jesus and his Apostles wrought the cures attributed to them solely and chiefly for the purpose of establishing in the world a system of doctrines, is not very creditable to either their humanity or their honesty. Jesus is represented in the gospels as being 'moved with compassion' for the afflicted, and as 'touched with the feeling of our infirmities.' He is said to have repeatedly and strictly charged those whom he healed to 'tell no man.' Shall we, in the face of such testimonies, believe that he had no human sympathy for the sufferers he relieved?—that he coldly calculated merely on the credit he should receive for each 'miracle' performed? and that he really meant the subjects of his power should all do as some of them did, despite his charge—'so much the more spread his fame abroad?' This is asking quite too much. Besides, Jesus himself taught, according to the record, that 'great signs and wonders,' i. e., miracles, did not prove the divine mission of those who wrought them. He warned his disciples against false Christs and false prophets who should come doing such things. (See Matt. xxiv. 24; Mark xiii. 22.) In fact, as all may see, a marvelous, inexplicable performance, seemingly contrary to nature, can never prove the truth of any moral principle or spiritual law taught by the performer. Such principle or law must be true in itself, or no amount of 'miracle' can make it so.

"But if any part of the purpose of the 'gift of healing' was to relieve the sufferings of mankind, then surely there has been no less occasion for its exercise in the world since the first or the third century, even to the present time, than existed in the days of Jesus' personal ministry. Even our boasted advance in medical science and sanitary knowledge has not yet by any means rendered such works of mercy uncalled for in this world. The catalogue of patients who have 'suffered many things of many physicians, and have spent all that they had, and are nothing bettered, but rather grow worse,' (Mark v. 26), is far from being exhausted! "And, again, were it true that the chief purpose of those marvelous powers in the early days was to establish in the minds and hearts of men the truths which Jesus taught, there is scarcely less occasion for their display in this nineteenth century than there was in the first. Certainly, at no past age within historic periods has there prevailed materialism more stolid, unbelief in spiritual realities more deeply entrenched, or indifference to the soul's highest welfare more profound, than characterize multitudes even in nominal Christendom to-day. If the Almighty Father ever compassionated the ignorance, blindness and infirmities of his children, and condescended to meet the needs of their low estate, in any past age, it would be difficult to show why, as a Being of unchanging goodness, he should not continue to do the same at the present time."

Then follow accounts of healing wonders which have occurred from the times of the early Christian fathers down to the present century, ending with wonderful cures among the Quakers, the Methodists, the Shakers, the Irvingites and the more popular Christian denominations of our own day.

All this is introductory. The body of the work is filled with records of healing by Dr. Newton of people afflicted with manifold maladies.

Whether the power possessed by Dr. Newton is identically the same "with that of the primitive Christian age," as the editor of this "Modern Bethesda" would have us believe, we may be permitted to doubt, as also the soundness of many of his statements and doctrines; but these we leave for the readers of the book itself.

The work is nicely printed, and the editor's part well executed.

The Committee appointed by the English Parliament to investigate Coöperative Stores have issued a report of 336 pages, but ask that the Committee may be reappointed, as its work is yet incomplete.

Mrs. Julia C. Dorr is a poetess living up in Vermont. In her "Friar Anselmo and Other Poems" is this piece of "Quietness" simply and quaintly put:

I would be quiet, Lord,
Nor tease, nor fret;
Not one small need of mine
Wilt Thou forget.

I am not wise to know
What most I need;
I dare not cry too loud
Lest Thou shouldst heed:

Lest thou at length shouldst say,
"Child, have thy will;
As thou hast chosen, lo!
Thy cup I fill!"

What I most crave, perchance
Thou wilt withhold,
As we from hands unmeet
Keep pearls, or gold;

As we, when childish hands
Would play with fire,
Withhold the burning goal
Of their desire.

Yet choose Thou for me—Thou
Who knowest best;
This one short prayer of mine
Holds all the rest!

AMERICAN SOCIALIST.

THURSDAY, OCTOBER 16, 1879.

It can no longer be doubted that N. C. Meeker, the Indian Agent, mentioned in our last issue as the founder of Greeley and one of the early Socialistic experimenters of this country, has been killed by the Indians whom he was endeavoring to help into more civilized ways of living. We copy elsewhere the New York *Tribune's* account of his active life.

LATENT COMMUNISM.

The surgings of human feeling and sympathy in the case of a shipwreck—the going down at first of all hearts with the overwhelmed ship, and then the rebound of unspeakable gladness and gratitude that accompanies the escape of the latest survivors—should be allowed to teach a lesson respecting the mysterious unity which centrally binds men and their interests in one. In ordinary times this electric bond is latent, not perceived, and men go on as aliens and strangers, each seeking his own; but let peril come, and with it a manifestation of the higher human qualities, and no matter who the party in danger is, or how obscure or personally unknown, a cry rises at once from the bosom of great humanity as of a mother over the choicest darling of her flock. Let a child be lost in the wood, and how soon the report spreads, and how spontaneous the rally from far and near for the rescue. Let a poor laborer be buried alive in a well, and the interest of his case thrills through every nerve of society, till it reaches the Empress on her throne.

Communism takes this phenomenon as the exponent of a fact—as evidence of a foundation of unity in human nature, making us, as the apostle says, "members one of another." Instead of turning away, and forgetting what is evidently the central, spontaneous instinct of the race, it recognizes it, and takes it as the FOUNDATION OF SOCIETY. We are one; and whenever circumstances penetrate below the overlaid selfishness, even in present society, whose strongest bond is apparently the mercenary one of dollars and cents, we still find central gleams of this glorious inner life. Communism is a struggle with "the world, the flesh and the devil" to bring this fact to the surface, to make it rule in our every day relations, and shape society. With fact, Providence, and experience in its favor, there is no fear but that it will prevail.

LIFE-CULTURE.

There is a great deal of thought and discussion at present on the subject of Education. A party is rising that demands a change. The old, classical and mathematical system, which has long prevailed in colleges and schools, does not, it is claimed, furnish the mental culture that is demanded by human life. The study of Greek, Latin and mathematics is good in its place and in due proportion; but to give it the prominence—the exclusive possession of the field—it has hitherto had, is held to be wrong and disastrous. The opponents of this system would greatly reduce the amount of attention given to classical and mathematical study, and in its place would substitute the study of the Physical Sciences. Scientific study, its advocates assert, furnishes a far better and more copious mental training than is

attained under the ordinary system. A wider range of faculties is brought into exercise by it. It deals primarily with facts. It stores the mind with knowledge, at the same time that it trains the faculties most perfectly to use that knowledge.

The old system has been held as the best for the development of the mind, training it to exact action—for producing a perfect mental instrument, ready to play with all the facts and surroundings of life which should afterwards be presented for its exercise. The new system, say the later thinkers, does all this, and does it vastly better than the old; and at the same time brings the mind, during the process of its growth, into direct contact with the great facts and relations of outward existence, teaching it how to use them. The graduates of this system leave college not only thoroughly equipped for, but thoroughly informed of, the battles they must fight and win, and trained how to win them; while, on the other hand, the students of the old system have nearly every problem of modern practical life and science to meet and solve after they have graduated. Their Greek and Latin fit them for only a limited range of literary work; their mathematics, unaccompanied with the applications of Physical Science, must be comparatively barren and unprofitable.

Such, in brief outline, is one of the great questions which is commanding the attention of leading thinkers in this country and Europe. We do not allude to it for the purpose of now discussing the merits of either side, but simply as an occasion for expressing a few convictions of our own on this subject of education. Both of these systems have undoubtedly merits and advantages, but both, it seems to us, are only branches of a true system of culture.

The first question which forces itself upon our attention, in regard to education, and which we think must, sooner or later, press itself upon the attention of every teacher of youth and every student of human nature, is not whether the classical or the scientific system is the best, but a previous one; namely, whether either is calculated to meet the full requirements of human nature, and to insure a truly developed life. All the prevailing theories of education assume that the *mind* is the first thing to be attended to in the training of men and women. Everything is made to culminate in that, to exist and work for that. If the student cultivates his bodily health by exercise and gymnastics, it is done that the intellect may work more clearly and strongly. The mind, and its organ the brain, are made the center, the "post in the middle," of human culture.

Now we are led to demur to this view of education. In our studies of human nature we cannot find the intellect occupying the central, preëminent part of man. There is something deeper and more essential than the perceiving, knowing power which works in the brain and takes cognizance of the phenomena of the outward world. The mind must yield to the *heart*. There is an organ more dynamically and centrally connected with all true thought and perception than the brain; an organ in the middle region of the body which the surest researches of physiology identify with the great center of the Sympathetic System of nerves—the Solar-Plexus. There is the source of feeling, the germinal fountain from which flow up into the brain the impregnating seed of thought and all healthy mental action. All the faculties of the brain have their roots in the solar-plexus. They are duplicated there in a more refined, dynamic form. The mind grows out of and lives from the heart.

Here then should education begin—in the solar-plexus. First of all, says the constitutional order of human nature, secure a well-cultured, thoroughly disciplined heart. Given that, and you have the foundation of a perfect manhood in all its departments, upon which you may rear the glorious structure of a sound mind developed in all noble proportions. Wanting that, you have deformity, disease, insanity.

When we read the discussions of the new school of education, who would make the study of the Physical Sciences the principal means of culture, we are repelled by their failure to recognize the deepest and most important wants of human nature. From them you would never learn that man has a heart, is related to an interior world, or that he can know God. Yet these are the things concerning which we most need instruction. The first things of which a child becomes conscious are the actions of its feelings—the unspeakable thoughts of the heart. An experience of pleasure or pain, of happiness or suffering, comes to it before its brain begins to reason, or its perceptive powers measure the relations of outward things. The mother's love plays upon her child's heart in magnetic vibrations of joy, long before its infant brain has any definite knowledge of the world

that surrounds it. This is the true order of nature. The growth of the heart and the manifestation of the feelings precede the unfoldment of the intellectual powers. And in the great natural men of the past—Abraham, David, Daniel and Christ—this order was never reversed. In them the heart always governed and vitalized the mind. They were sons of inspiration. The light of an interior world shone into their being through the solar-plexus and illuminated all their mental motions. We see this principle illustrated not only in the central men of the Jewish nation, but also among the Greeks. Socrates, the sovereign mind of Greece, the man whose piercing intellect probed below the philosophies of his age, and has left its impress on the thought of the world, was a reverent, obedient follower of an internal inspiration—of a voice that spoke to him through his heart. By always consulting the oracle within his breast he became the wisest man of the Hellenic race, and one of the wisest of all time. It is the later culture that has lost sight of the interior world, and of the dynamic value of the heart in human life. The dogma of modern unbelief which asserts that the age of miracles is past, or rather that miracles are impossible in any age, finds its counterpart in that system of education which ignores all that lies deeper in man than the brain and the intellect. Under its reign, religion deteriorates into a theory and practice of morals; theology into a scientific presentation of the unknowableness of the existence of God.

These considerations, and a multitude of others which we might mention, lead us to regard education as a duality, corresponding to the nature of man. The dynamic member of this duality is the education of the heart and solar-plexus; the conspicuous member is the education of the mind and brain. In the harmonious marriage of this duality will be found the true culture that is demanded by human life.

T. L. P.

A CHAPTER FOR THE BOYS.

Perhaps some of the youthful readers of the AMERICAN SOCIALIST say to themselves, "I wonder how it would seem to live in a Community? What chance would there be for boys in such a large family? What could we do, and who would take care of us?" These questions ought to be answered, for boys are a very active and important part of society; and a family, whether it be large or small, which does not suit the boys cannot be called an entire success. I have lived in a Community ever since I was ten years old (I am now almost forty), and I think I can tell the boys outside about what their chances would be in such a large family.

To understand the situation, you must, in the first place, stop a minute to think how Communities are made. This is the way it is done. Some man or woman who has learned to think hard comes to believe that if several families should move into a large house and live together, it would save them a good deal of money, and they could have pleasanter times than when each family lives in a little house by itself. After thinking about this for a long time so as not to make any mistakes, the man or woman goes and finds some other good men and women who are willing to help make a Community. Then they all get together somewhere, and as soon as they can they build some houses and barns and live together as one great family, and call themselves a Community. If you think about this you will see at once that when these folks first come together to form a Community they have to work harder and go without more things than they will after they get well settled and begin to earn money faster. This is true of the boys as well as of the men and women.

When my mother first brought me and my little brother to the Oneida Community the people who had come together here were only just beginning, and they did not have much money. Everybody worked hard to help make the new home comfortable. There were ten or fifteen boys of nearly my age who lived in the "Children's House," close by the big folks' house. After two or three days I became one of them. We all ate, worked, studied, played, and slept together. One of the men had charge of us, but we were considered the children of the whole Community, and everybody seemed interested in us and treated us kindly. We little fellows did not have to work very hard, only a few hours a day. We used to carry in the kindlings and wood from the wood-house and fill up all the wood-boxes. We did not have coal-stoves then. We also packed shingles into bundles down at the old saw-mill. Sometimes we had to haul slabs from the saw-mill to the wood-shed with a horse and wagon. That was fun, because we all rode

both ways; and if we happened to have a gentle horse we took turns driving.

We had a lot of little wheelbarrows, wagons, hoops, etc., to play with, and the men had made a large latticed summer-house, which we could climb over as much as we liked. We played marbles, gool, and tag in summer, and slid down hill, skated, and popped corn in winter. We were out doors a great deal and were hardly ever sick. I liked it better in the Community than where I used to live from the first day I came here, because I had plenty of boys and girls to play with, and we were not allowed to quarrel nor fight. We did get angry and fight once in awhile, but we were so sure to be criticised or punished for it that the practice soon died out. Perhaps, after all, the thing which did most to cure us of quarreling was that the older folks set us a good example. They rarely had any serious tiffs, but everything tended toward peace and good-nature. We had a fair amount of schooling, and some of us learned to play on musical instruments. One boy learned on the flute, others on the violin, one on the violoncello, several to drum, etc.

As we grew older our business education was expanded. The men gave us the job of painting the horse-barn. That was a glorious time. Every boy loves to paint,—if he does not have too much of it to do. We did not have too much. There were so many of us that we shined up that barn in a hurry. The women were so afraid that we would get paint on our clothes that they made us each a sort of loose frock and overalls of coarse drilling, which covered us from throat to shoes. These got terribly daubed. I remember one boy who got so much paint on his overalls that when they were dry they would stand alone, they were so stiff. But he did a good deal of it on purpose and got criticised for it. So the rest of us took care.

Then we learned to milk the cows and do many other things; and at length grew so big that we were put to work regularly in the Trap-Shop, Machine-Shop, and on the farm. We changed about from one thing to another frequently, so as to learn everything we could. Occasionally we had a chance to go peddling with one of the men. At length we became men.

Those who are now boys in the Community have a great many advantages which we did not have in those early times when I was a boy. They have much more careful schooling under a first-rate teacher. He does not confine his teaching to books, but sometimes takes them off into the woods and fields and tells them many interesting things about nature. Then the boys and girls of this day are taught to dance very nicely, and to sing. When we give concerts they take part, whether it be to outsiders or to our own folks. They are taught to obey. Those who have the care of them in what we call the "Children's Department" have procured pretty badges which the children wear when they are good. On the ribbon of the badge are the letters "O. and F." Those stand for "Obedience and Faithfulness." When a boy has been very disobedient or unfaithful he cannot wear his badge until he tries to do better. But they are pretty good children, and do not have to go without their badges very often when it is a proper occasion to wear them.

There is another class of advantages which the boys in the Community like that at Oneida have which I ought to tell you about. For one thing they do not learn to smoke and chew tobacco nor drink bad, intoxicating drinks. Nobody in the Community uses these things, so there is no chance for the boys to learn to use them. In the world outside the men try to teach the boys not to smoke and chew and drink while they keep on doing it themselves. That will never work. Every boy means to do as he sees the men do, just as soon as he can. If the boys' fathers throw away half-smoked cigars the boys will be sure to pick them up and finish them. In this way they learn to do many things which are bad for them.

The Community boys do not swear, because they never hear older folks swear or use bad language. That is another good point in favor of Communism. A father cannot expect to keep his son from swearing if he swears himself.

But I am not going to preach to you boys in a "goody" way. You do not care to hear that sort of thing. I think you will be interested in the points I have mentioned, though, because you will see clearly, if you stop to think about it, how many more good things and advantages of every kind people might have if they lived together in Communities than they do have while living in little families, each one scratching for itself. And the boys would share in these advantages quite as much as the older folks. There are a good many other things I could tell you about, but this will do for now.

F.W.—S.

COMMUNITY ITEMS.

ONEIDA.

—We have had two weeks of wonderful weather, the mercury standing the greater part of the day among the eighties, and twice rising to ninety degrees.

—N. C. Meeker, who was killed last week by the Indians, was a warm friend of the Oneida Community. He made his first and only call at Oneida in 1866, which drew from his pen one of the most favorable notices of the Community which had then issued from the New York press. During the two following years he was a frequent visitor at the O. C. agency in New York City, where he made many friends, who now speak of him as a quiet, unobtrusive man, but a remarkable observer of facts and events. He took great interest in the material advantages of Communism, and he liked to sit silently in the O. C. N. Y. Office watching the play of character developed by our new social order. It is more than ten years since we saw his pleasant face, and yet his violent death touched us with sympathetic emotion and revived our recollections of his appreciative friendliness.

—The farmers have been having a serious time with the horses. First, the best colt was attacked very violently with some disease heretofore unknown to us, and died after a few hours of great suffering; next, one of the best road horses was taken with a similar affection and died after a short illness; then one of the best draft horses was struck down with the same disease and died in three days after the first symptoms appeared. It looked as though some mysterious plague had invaded our barn with the fell intention of sweeping off the entire drove. Although medical aid had directly been sought it was thought that the exigency of the case demanded the best veterinary skill which the country could afford. Mr. R. C. Blakely, D. V. S., of Syracuse was recommended to us, and we have found him a remarkably able man and one who is thoroughly acquainted with his business. He at once pronounced the disease to be anthrax fever, which has been prevailing in various parts of the country, and under his skillful treatment ten other horses which were in various stages of subjugation are now in a fair way to complete recovery. Not one has died since he took the matter in charge, and we have good reason to hope that there will be no more fatal cases. The horses have meantime been removed to other quarters in order that necessary improvements in the sanitary condition of the barn may be effected.

—The Reverend William Mellen spent a day here last week. He was for twenty-four years a missionary among the Zulus, having returned to his native country about four years ago, thus escaping personal participation in the late disturbance in southeastern Africa. He was a schoolmate of one of our Massachusetts members, and has a vivid recollection of seeing Mr. Noyes in Brimfield and hearing him preach there. He related many interesting facts about the Zulus, who are, he says, on the point of honesty and kindness to each other, capable of teaching some of the nations who undertake to civilize them; and yet he used the figure of a tiger in a tree as strongly descriptive of their disposition toward innovators. The climate of Natal is remarkably salubrious, Mr. Mellen having enjoyed perfect health during his long residence there. The Zulu language, which he speaks fluently, is very musical, there being a redundancy of pleasing vowels. The pronunciation of the name of King Cetewayo is as different as possible from what the letters of which it is composed would suggest. Some of the papers gave the pronunciation a while ago as Ketchwyoo, but that doesn't give quite the idea; there is another important kink. The first syllable is made by drawing in the breath with the tongue against the teeth, producing a short click, similar to the sound used by postilions to urge forward their horses, or perhaps even more like the deprecatory tsa! which a mother makes to a child caught in mischief. There are at least two drawbacks to life in this charming country: birds there have no songs, and the flowers have no fragrance.

WOMAN'S TOPICS.

The Church of Scotland has 79,000 more women than men.

Twenty-eight women are studying under the Harvard professors, taking special courses, while four have passed the requisite examinations for a four-years course.

A woman's College is to be founded in England by a Mr. Holloway, who has purchased for this purpose a tract of land at Egham. The college will cost at least a million dollars.

There is a rule preventing the exhibition in the Madrid Gallery of the works of living artists; but Rosa Bonheur's lion, which she has just presented to the Spanish Government, is to have a place there nevertheless.

The British Empire is under government of a Queen Empress, the Chinese Empire under Empresses Regent, Corea and Madagascar are governed by Queens, and a woman is the heiress of the Empire of Brazil. Yet when the women of the people ask for a share in government by the people, they are told that it is contrary to the experience of ages and the laws of nature for a woman to exercise political power. —*Woman Suffrage Journal*.

Jessie Freemont writes to a friend of her talks to a number of Arizona boys and girls who meet her on Friday evening of each week: "It was a great pleasure to me to find that I could add to the knowledge of these young people, that I could make real and human to them names and personages, that I could link together one event and one personality after another, until history became not a dry mass of names and dates and isolated events, but a connected and yet broadening stream of human effort. I cannot, of course, begin to tell you all I said to them, but the thirty-two history talks I gave my Arizona flock of scholars each Friday of the term after I joined them were a panorama of history as my father had taught me to know it, as I had realized it in many a spot of classic ground in Europe, as reading had enriched it with personal belongings and lights, and as I had seen it made both in France and in our own great trial time. For this, when they would thank me, I would tell them to thank my father. I acquired last winter a practical insight into the vast and spreading influence of the spoken word on receptive and willing young minds. I have never done any one thing that gave me so much content in the doing and the remembrance."

The Johns Hopkins University has taken a step in the direction of providing for the higher education of women in Baltimore, by inviting a young lady who, during a year's residence in Baltimore and previously, has shown marked ability in the study of mathematics, to continue her mathematical studies in the university, and have voted her an honorary stipend equal to that bestowed upon young men who are invited to fellowships. This is not only a compliment to the lady, but it is a step in a direction toward something higher. The university lectures have always been open to women, but this is the first time that the fellowship privileges of the university have been tendered to any but men. The faculty of the university will have to put their heads together to coin a word to apply to young ladies who secure such positions as these, for it would hardly do to call them *fellows*. Coining words is a very simple task nowadays, however, and we have no doubt the erudite faculty will find an easy solution of the difficulty.—*Baltimore American*. The young lady mentioned by the *American* is Miss Christine Ladd, and we read that "her great mathematical ability has been particularly shown in an original solution of a famous geometrical problem, which solution, published in a journal of mathematics, has attracted earnest attention both here and abroad."

Reports of the recent school-meetings in New Hampshire, at which women were for the first time allowed to vote, show a quite general disposition among the sex to avail themselves of their new prerogative. In quite a number of districts the women found themselves in the majority when the meetings were called to order, and proceeded to elect one of their number moderator and another clerk; in other cases they divided these offices with the men. Thus, in a district of Warner, twenty-four people attended the meeting, fourteen of whom were women, and they elected Stephen C. Pattee moderator, Miss Ella K. Hardy clerk, and Mrs. Sallie Pattee, Miss Addie A. Rand, and Mrs. Nettie J. Chase, school committee. The women followed up their victory at the ballot-box with a kind of jollification, in which the defeated men were allowed to participate, the programme being so varied as to include recitations, select reading, music, minstrels, and "an oyster supper, with pies and cakes." At Rollinsford, though the evening was stormy, eighteen women attended the meeting in one district, and among them was Mrs. Lovejoy Wentworth, who will be ninety-two years old next August. In Harrington, both the Republicans and Democrats took a woman as their candidate for Superintendent of Schools, and the Democratic nominee was elected. Altogether the reports indicate that the experiment is working successfully.—*Educational Monthly*.

Jennie Collins, well known for her zeal in the cause of her sex, thinks that insufficient wages and harsh employers are responsible for increased immorality among working-girls, and backs up her position with such facts as these: "In one establishment a young woman told me she worked on cloaks, and, although she prolonged the day until ten o'clock at night, she only received three dollars per week, and paid three dollars and seventy-five cents for her board. Another, in the same shop, took two days to make a garment for ninety cents, and, because of a little alteration that required half an hour's work, she was docked the entire sum. Here no comment is needed. Another case was the daughter of a clergyman, who had taught school, and, failing to find anything adapted to her ability and social standing, she requested of me a place to do housework. Ladies refused to take her upon the ground that they 'could not give orders to such a person.' She then applied for a position as saleswoman.

She was offered three dollars for the first four weeks; then to be dropped to two dollars, with a commission of three per cent. on all she sold. The above cases, of course, are not common; they are simply the 'Simon Legrees' of our community, and are shielded by the honorable portion of business people. Another one, in bitterness, said, 'There is a society to prevent cruelty to animals, cruelty to children, to protect the fish in the stream; now, why cannot a society for the prevention of cruelty to women be established? Then those abuses could not have an existence.' "

A DINNER WITHOUT MEAT.

AND
A MEDLEY OF RECEIPTS AND NOTIONS.

II.

Scrambled Eggs.

Mrs. L., who makes a specialty of this dish, says we must come and see her cook it, to tell how it should be done. So we go and watch her as she cooks a mess for eight or ten persons. First she breaks fifteen eggs into a bowl. Then she takes a frying-pan (wrought iron, nearly a foot in diameter) and puts into it two ounces of butter and half a tea-cup of thin cream (new milk will do), and sets it on the range. As the butter begins to melt she pours in the egg. Then she touches the yolks with the sharp corner of her shovel so as to break them. To do any more than just break them is "flat burglary" with Mrs. L. If you beat the eggs in the least it will spoil the color when the dish is done, which should be nicely streaked with white according to her idea. Now she stands holding the handle of the pan with one hand, ready to move it on or off at the slightest demand of its delicate contents, while with the other she slips her turner into the mass and *shoves it gently forward*, the edge scraping the bottom of the pan, which motion she keeps up till the egg is done. She is very particular about this shoving. "You must not stir it round and round," says she; "don't make a pudding of it." The way she shoves her turner forward, and carefully raises it with the egg sliding off on either side, makes us think of the manner old housewives used to handle their cheese curd. It is a very professional motion. But the result is the egg and milk and butter are mixed and cooked together without wheying, and without sticking and browning. The least speck of brown is a fatal blemish in Mrs. L.'s eyes. For the quantity we have mentioned, she allows herself ten or twelve minutes. She does not cook it to a crisp, but takes it up when it is "all light and quivering" and serves hot.

Vegetables.

Mrs. H.'s Potato.—Boil the potatoes; peel and let them stand until entirely cold. Then slice *thin*. For two quarts of the sliced potato take a pint of milk, put in a large frying-pan and heat it scalding hot, pour in the potato and let it boil in the milk over a slow fire from fifteen to twenty minutes, or till the milk is mostly taken up or dried away. Then, after seasoning with salt and pepper, add a gill of cream and two ounces of melted butter; mix well together and serve immediately. Part of the seasoning and butter may be put in the milk. To save this dish from burning do not stir it in a way to break the slices. Slide your shovel under and turn it over in places as you would a pancake. Use the same manipulations to mix in the cream and butter. It is not to be browned at all, but should go on the table white as milk.

Asparagus.—Tie in even bundles. Boil tender—from twenty to thirty minutes. Salt when almost done. Take up by the string with a fork, drain, put in a dish, clip the strings, draw them out with care, pour over melted butter or cream-dressing as you choose. (The gardener should really have the credit if this dish is good. He puts the sweetness into it. With the right kind of treatment you may have stalks as large as your finger and edible five or six inches long, and the

quality of asparagus is in proportion to the rankness of its growth.)

Green Peas.—They should be just the right age, of course, and the sooner shelled and cooked after picking, the better. Not washed. Stew in more or less water as you want them soupy or not. Cover with water at first, and add from the tea-kettle (boiling hot) if more is wanted. Season when almost done. The butter put into the tureen and the peas dipped on to it.

String Beans.—These should not be broken or cut across, but whittled diagonally—the whittlings to be thin and less than two inches long. Boil uncovered in plenty of water. Take them up with a skimmer and put into a dish with butter on the bottom, or, if you choose, dress with cream.

Shell Beans.—Boil and season as you do peas.

Stewed Green Corn.—If you make a nice dish of this the gardener carries off the praise again, that is, it is more because he takes pains to plant a good variety of sweet corn and have it judiciously picked, when it is full of milk and richness, than because you know how to cook it. However, the cooking is quite a delicate matter, especially if you do not use steam. Cut off the kernels with a sharp knife as close to the cob as you can and not take a particle of the hull, and scrape off what is left with the back of the knife, using the same care about the hull. Cooked by steam it needs no water, but over a fire the milk of the corn must be diluted, for it burns with more alacrity even than dairy milk. As to how much water, we are afraid Mrs. Mudlaw's rule will have to suffice—water according to the quantity of corn—as little as will do! A quart of corn ought to cook in fifteen minutes, but taste of it and see that it is not raw. There is a moment when it is just done, and to boil it after that is to harden it. At that happy moment season and add your butter and cream; a table-spoonful of butter and a gill of cream to a quart of corn. If you are in no hurry you may stew the corn in a covered tin pail set in a kettle of boiling water, in which case dilute it with milk and allow it an hour or more to cook. Stir occasionally. Add salt and butter just before serving. We have found the "Asylum" an excellent variety.

(In our family dining-room, during the season of green corn, this dish, no matter how nice, is contemned for boiled corn on the ear. A vulgar taste and an Indian tradition, Hepworth Dixon would say, but the fastidious nowadays contrive to make it decent by handling the corn with a napkin.)

Cauliflower.—In boiling, it should be well covered with water but open to the air. Salt in the water. Take up with skimmer, drain nicely, and pour over it butter and cream.

Beets.—Don't let the girl pare these esculents as she does turnips. Don't let her cut off the tops and roots with a careless knife. Tell her to wash them clean, but not to draw blood with even so much as a scratch. And when they are boiling don't let her thrust her fork into them promiscuously to see if they are done; tell her to make her trials on one beet in particular. So shall you garnish your table with a dish beautifully colored as well as toothsome. Peel after boiling, cut in slices, sprinkle with salt and pepper and put on a little piece of butter.

Fried Egg-Plant.—Pare and cut in slices half an inch thick. Soak an hour in salt and water (half a tea-cup of salt to a quart of water), rinse and wipe dry. Dip in beaten egg, and then in rolled cracker or fine bread-crumbs, and fry in butter. Large cucumbers make a tolerable substitute for the egg plant. Cut the slices breadthwise, pick out the seeds, sprinkle with pepper and salt, dip in egg and crumbs and fry as the egg-plant.

Stewed Tomatoes.—They should be sliced and boiled in their own juice without water. Should boil briskly. Twenty minutes suffices for a quart.

If boiled much longer it injures their peculiar flavor. Season when ready to take up.

Pickles.

Pears.—Pare the fruit, leaving the stems. Steam barely soft. For eight quarts of pears (or thirteen pounds) take two quarts of vinegar, five pounds of sugar, a table-spoonful of cassia buds, half that quantity of cloves; boil and pour on the pears. Let stand twenty-four hours, then turn off the syrup, heat and pour on the pears again. Repeat this process once more. The syrup may be boiled down the last time if desirable to thicken it.

Peaches.—To seven pounds of peaches, wiped dry and laid in a jar, pour a hot syrup, compounded as follows: one quart of vinegar, four pounds of sugar, half an ounce of allspice, same quantity of cloves. Let cool, heat the syrup again, and pour on the peaches. Let cool as before, then scald fruit and syrup together.

Cucumbers.—They should be fresh, and washed lightly—not rubbed. Put them in a strong, scalding brine, cover closely, and let them stand overnight. In the morning drain them on a sieve and dry them on a cloth. To one quart of good vinegar add one ounce each of whole black pepper, ginger, allspice and mustard seed; onions if you like. Boil the vinegar and spices together, throw in the cucumbers and let them boil briskly three or four minutes, not longer. Put in a jar hot, and cover closely. Pickles made in this way will be tender, crisp, and green. If the color is not quite clear, boil the vinegar the next day, pour on the cucumbers, and cover perfectly tight.

Dessert.

Strawberry Shortcake.—"I wish I had been a mouse in the pantry where that shortcake was made," said a lady at this dinner the other day. But we make no secret of its composition. To a quart of flower (enough for two cakes) put three teaspoonfuls of baking powder, (Royal.) Sift together *thoroughly* and rub in one ounce of butter. Wet with a pint of sweet milk, using a spoon or your fingers as you like. The mixture will be somewhat softer than common pie-crust. Do not try to mold or roll out the dough. Spread on tin pie-plates by patting with the hand. It should be about an inch in thickness. Bake slowly at first till the cakes have had time to rise; then increase the heat, and expect them to be done within twenty-five minutes. Split the cakes hot from the oven; spread the halves with butter (liberally), and cover them with the fruit previously sweetened. Place one on the other (the upper half reversed of course), or each on a plate by itself. It is a good rule to sugar your strawberries before you begin to make your cake, and if they are large, or not very ripe, it is best to cut them in two or mash them a little. Don't reckon upon these cakes standing on the stove-hearth a minute. They should be served like griddle-cakes—no time lost between the oven and the table. Observe these rules and you will have a dish as dainty as Izaak Walton's Baked Fish, of which he said, "It is too good for any but very honest people." When strawberries are gone, red raspberries (cultivated) are quite good in their place. White currants are also very much liked as a substitute, and peach shortcake is hardly surpassed by the strawberry itself, if the peaches are first-rate. All these fruits should be prepared by sweetening an hour or two before wanted.

Cake.—The dissection of the cake-basket on this table is omitted. One or two of the varieties will be included in our family receipts. The others are common; indeed, we think housekeepers generally are wise enough at making cake.

Fruit.—Of this, we find that the strawberries, raspberries (red, black, and white), blackberries, currants, apples, pears and grapes are home-raised. Cherries, plums and peaches are obtained in countries west.

Ice Cream.

One quart of cream, one of new milk, eleven ounces of sugar, two eggs, a tea-spoonful of extract of lemon or vanilla. Whip the cream in the egg-beater.

Only the bread on our bill of fare remains now to be noticed, and as that is imported from the family bakery we take our way to that department, where and in the adjacent kitchen we shall pick up the greater part of our promised medley.

RECEIVED.

THE WONDERS OF LIGHT AND COLOR, including Chromopathy, or the New Science of Color Healing. By Edwin D. Babbit, Author of Principles of Light and Color. New York: Babbit & Co.

THE POLITICAL ECONOMY OF DEMOCRACY. John Lord Peck. With a Statement of the Law of Justice between Capital and Labor. Philadelphia: Edward Stern & Co., 125 and 127 N. 7th Street. 1879. 62pp. 25 cts.

ONE THING AND ANOTHER.

"Is there no balm in Gilead?"

Hazing has been "weeded out" of Bowdoin College, Maine.

Moody wants the folks to "huddle up" around him when he preaches. It is just a piece of his Moodyness.

General Grant has come home to get acquainted with the telephone and be made president. Eh?

Is it the Paddy in our editorial rooms who keeps our American newspapers so busy disparaging the British lion?

A Russian fire-eater says, "The only question now to be considered is which is the most available route to Hindoostan."

The Bonapartists find it advisable to effect a reconciliation between the ex-Empress Eugenie and Prince Jerome Napoleon.

If you want to make some folks witty you just put them in a tight place; fun is the only sign of pain you will ever get out of them.

It is announced that the Chilians have captured that ram Huascar from the Peruvians. Peru weakens and will soon be crying Quit-o!

The British Government has decided to make a temporary occupation of Afghanistan and then stop and consider what shall be done next.

"All brown with tan" the city minister comes home from the woods and emits the life bred of rest, mosquitoes, good vittles, and pure air.

Commodore Nicholson, of the New York Navy-Yard, thinks he can keep all the rams of the world out of his harbor by means of our torpedo boats.

During the past fiscal year 8,650,000 acres of Government lands alone have been taken up—an increase of 1,500,000 over the previous fiscal year.

Must I say that Murphy walked and ambled and run and trotted 505 miles and carried off the O'Leary belt in a railroad wheelbarrow? I won't.

Since August 1st nearly \$39,000,000 of foreign specie, almost all gold, has arrived in this country, and about \$15,000,000 more is afloat bound for New York.

Signor Brumidi, the artist, has been at work twenty-three years frescoing the Capitol at Washington. He is now an aged man, and has to be hoisted to his work.

The British are sending cavalry over to Ireland to assist on the rent question. The soldiers will try to do what the business man and philosopher cannot do for Paddy and his landlord.

"The books show" that to the first of last July, the end of the fiscal year 1879, the Government has expended \$181,000,000 on account of the Indians. The estimated number of them now living is 300,000.

John Hay, the author of "Little Breeches" and other "Pike County Ballads," has taken to the "stump." The Republicans of the XXth Ohio want to send him up from literature to Kongress next year.

The income of the Peabody fund for the encouragement of education at the South has fallen off from \$120,000 to about \$83,000, owing to the reduction in the rate of interest on Government bonds and from enforced changes in Southern securities.

If the next presidential election should be thrown into the House there is a chance that the Greenbackers will have the balance of power and name the president. Mr. De La Matyr, the leading Greenbacker, is friendly to General Butler. But what does that matter?

Laura B., a "blue nose" brig, sailed from St. John, New Brunswick, the 9th, with 800 barrels of taters on board for Liverpool. The British gentleman can now comfort himself with American "tender loin" and baked potatoes—they are good enough for any man.

"There is a tide in the affairs of men," saith Shakspeare, which, taken at flood, leads on to fortune." The Flood in the tide of U. S. Grant, Jr.'s affairs is Miss Jennie, daughter of James C. Flood, one of the Bonanza kings, and next to Mr. Mackey, the richest man on the Pacific coast.

The Connecticut Yankee loves a petty office, and he is too wise, therefore, to accept the constitutional amendment substituting biennial for annual sessions of the legislature. The judges of the Supreme and Superior Courts will retire at seventy years of age and not at seventy-five as proposed.

All the tackle and fixtures for lowering the Obelisk of Alexandria and taking it to the vessel which will bring it to New York was shipped last week for Liverpool on the Guyon steamer Nevada. The total weight of the whole construction is 128,000 pounds. John Roebling Sons, Trenton, New Jersey, are the makers.

A New York City judge has lately allowed two men to go on a jury who had, they said, read of the case and formed an opinion. They averred, however, that they were quite ready to change that opinion if the forthcoming evidence should warrant them in so doing. That was enough for the judge. He said it brought them within the provisions of chapter 475 of the laws of 1872.

The success of the Home Rule party in the House of Commons in compelling the Government to pass the bill founding a new university in Ireland in a shape to suit the Catholic clergy, and in modifying the Army Discipline Act, combined with the fact that in many of the English boroughs the Irish voters now hold the balance of power, has given Irish discontent a weight which it has not had since the death of O'Connell, and a respectability it has not had within this century.

The New York Stock Exchange is a wild place again. It is one of the incidents of a returning prosperity. The business in shares alone has averaged over 400,000 shares each day; on one day the aggregate was 489,000 shares. All stocks are dealt in on a par of \$100, and brokers' commissions are one-eighth of one per cent. on this par. A remarkable feature of this business, which averages over \$40,000,000 per day (par value), is that less than one-fourth of it is in stocks which pay any dividends.

The British are, no doubt, in Cabul by this time. Last Monday week General Roberts was close to the city, there being only one range of hills intervening. The Afghans had occupied the heights in great numbers, and he found it necessary to occupy some of them that day. Twenty guns were captured, making seventy-eight in all since the advance began. The British loss had been very slight. The difficulties in transportation had been overcome, and Sir Frederick Roberts was in hopes of restoring his communication by way of the Khyber Pass.

The elections in Prussia indicate that Liberalism is not holding its own. The Liberals and Progressionists have only 135 members, while the Conservatives and Ultramontanes together number 246. There are about 25 non-descripts outside of these divisions. It is believed that Bismarck will be able to secure a majority for his purposes. He promises a reduction of direct taxes, the purchase of the railroad by the state and a subsequent reduction of fares and freight charges by a reducing in the expenses of management.

The Harvard *Lampoon* publishes a speech made by Deacon Hardhed, of Podunk Farms, at a debate on female suffrage: "I dunno," said the deacon, "as there's ary objection to the wimmin's runnin' the deestric schools. But as to givin' 'em ary right to make laws, both Scriptor an' common sense is clean agin it. (Great sensation.) In the first place, haow on airth are they goin' to git 'em inforced? This gov'ment by majority is based solid on the fact that ef the wust comes to the wust the majority can lick the minority. (Great confusion and cries of 'shame!' 'silence!' etc.) Ef they can't lick they can't rule." (More confusion.)

The suspense about Captain Payne is over. General Merritt with 380 mounted men marched from Rawlins to the Battle Field, Milk River, a distance of 170 miles, and reinforced the beleaguered men on the morning of the 5th without loss to himself. Captain Payne had in the mean time been joined by Captain Dodge's company of colored cavalry from Bear River, after a forced march of thirty-five miles and the loss of all their horses. The losses in white in Thornburgh's command are twelve killed and forty-three wounded. The besieged men had been able to make sallies at night for water, and by keeping close behind their barricades of grain sacks they escaped severe loss. The stench arising from 300 slaughtered animals was intense.

The Supreme Court of Pennsylvania has decided that the Court of Alleghany in that State is responsible for the losses occasioned by the Pittsburg riots of 1877. This decision was based on an act passed in 1841 making the courts of the State responsible for all losses by mob or riot within their borders. The Judge said: "We see no evidence of any serious attempt upon the part of the local authorities to suppress it. At the time of its commencement a feeble attempt was made by the sheriff, resulting in the enrolment of some half-dozen deputies. But there was no proclamation calling upon the body of the county to come to his assistance in preserving the peace. No one doubts at this day that if a

proper effort had been made at the proper time the mob could have been held in check."

It has been a big question down in New Britain, Connecticut, whether that village-city was a dependency of the Pope of Rome or whether it belonged to New England. In 1862 the School Board were persuaded to allow the Roman Catholics, who formed then and do now a large portion of the population, to erect and support a town school, with the restriction that there should be no religious teaching during school hours. Recently the Catholic priest of the vicinage, who is a member of the board, asked the town support for a convent just erected, and for permission for the nuns to teach in their ecclesiastical robes. The board granted his request, but their action roused such a storm of popular indignation that they had to rescind it. The late school election in that town has saved New Britain, for a time at least, from the dominion of the Romish hierarchy.

Postmaster-General Key, who comes from the slovenly, lounging South, has been up in New England, where he was struck by the general feeling that labor is specially honorable. "In one of the smaller New England States," he said, "we were entertained by an ex-member of Congress reported to be wealthy. At least everything about him indicated wealth. His family was small, and in speaking of them he said that his son, about sixteen years old, was at the White Mountains. I thought, of course, his son was taking his vacation at a first-class hotel, which is what we would naturally expect of a rich man's son at a pleasure-resort. Well, this family went along to the White Mountains at the time we did, and we all stopped at the same hotel. This gentleman called for his son and introduced him to me, telling me that he had employment at the hotel as bell-boy during the summer! He was earning his own pocket-money, learning habits of industry and spending his vacation at a noted pleasure-resort all at once. While we were there this boy answered bell-calls with alacrity, and we left him seemingly perfectly contented with his 'situation.' In case of adversity that boy will know how to take care of himself, and if he inherits his father's fortune he will know how to take care of that."

The cry of the German Liberals for a "war against Rome" is met by the Catholics, who declare that the real danger to Germany comes from the growing number and influence of the Jews. They make the four following counts against the noble Hebrews: "(1) That they are appropriating an amount of the public fortune out of all proportion to the services they render to society, and make their money either without labor, or by very light labor, or by trickery; (2) that they mix themselves up in Christian quarrels for the purpose of rendering them more bitter, and attack Christianity itself; (3) that they labor systematically for the corruption of the Christian world by their sensational press, their immoral novels, and their indecent engravings; (4) that in all the political movements of the day they are among the most radical and revolutionary, and wage bitter war against all that is legitimate, historical and Christian in the national life, and promote all upturnings, knowing that Judaism has always flourished on ruins." The Liberal papers make fun of this, but all acknowledge that Jews are taking possession more completely every day of the press, the finances and trade of the Empire, and playing a more and more prominent part in all fields of national activity. The returns show that the attendance of the Jewish youth in the secondary schools and universities is larger by far in proportion to their numbers than that of the youth of any other sect.

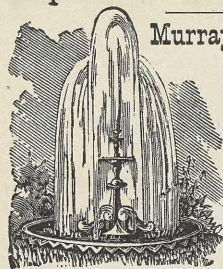
There is, we suppose, a latent quarrel always existing between the policeman and citizen, just as there is between the teacher and pupil—captain and private—and it only wants an occasion to show itself. The officer often goes to the very verge of his authority, and the citizen carries his insolence to a point just short of incurring arrest. Judging from the comment of the New York daily press the police of that city have often overstepped the narrow but well-defined limits of their authority. Judge Spear has just made a charge to the jury that will sober the "kops." Under that charge Policeman Frederick Radmus has been fined \$2,500 for imprisoning a man who was escorting a young woman to her home from a party which had probably inspired him with some noise and sassiness. The judge said: "I say to you, first, that mere talking or singing does not, at common law, constitute a breach of the peace, and an officer cannot arbitrarily make it one by calling it a disturbance. Second, unless there is an actual breach of the peace or an affray there is nothing of which the common law takes cognizance—nothing which justifies an officer's interference.....Third, being merely drunk is not by law sufficient to justify interference. There are rules which it is proper for our citizens to remember, and I wish the officers were here to hear me."....."It has been decided in our courts and in the courts of England time out of mind, that when a policeman arrests, unless he is legally justified in arresting, resistance to him to any extent necessary, will be lawful and justifiable."

In the November number of *Harper's Magazine* George William Curtis writes of the "American's England": "England is not romantic to Englishmen in Irving's way. Indeed, it can be so only to the descendants of English men in other lands, who with perfect satisfaction with their lot, and pride in their own career, turn with sweet pensiveness of reminiscence to their father's country—reminiscence which is tenderly imaginative, and which invests its subject with fairy hues. An American who finds his own country inspiring and ennobling in its opportunity and its prospect often confesses that it lacks a soft poetic perspective, and sighs for ivied castles and ancestral trees in whose shade Sydney's sister walked. But were he born among them they would have lost the spell that he now feels, and his life would have lost the richness of that regret. It is one of the advantages of America that with the modified English blood in our veins we have England to go to. The consciousness of being in London is second only to that of being in Rome or Jerusalem. Is it second? The stronger and deeper his romantic reverence for England the better American is he, because less narrow and prejudiced. Generosity of soul is greatness of soul. With gratitude and sympathy and joy the sincere American wanders through England; and yet, child of his country and time, he still murmurs, wistfully:

"I like a monk, I like a cowl;
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains or pensive smiles;
Yet not for all his faith can see
Would I that cowl'd churchman be."

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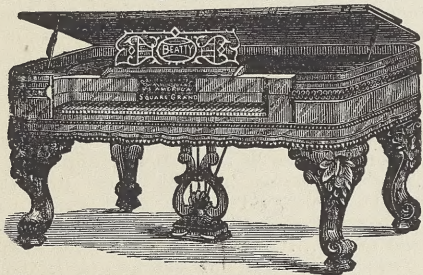
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